

Chapter 2.8

Mormons, Moonies, and Masons

WHO ARE THE LDS MORMON LEADERS?

The Mormon Church which is headquartered in Salt Lake City is named the Church of Jesus Christ of Latter Day Saints. The Corporation of the President of the Church of J.C. of LDS is set up to hold the property and copyrights, etc. of the hierarchy. However, an extensive set of corporations, dummy corporations, etc. also exist to manage a far-ranging financial empire under the exclusive control of the head of the Mormon church.

The head of the Mormon Church is called President. He and two other top leaders of the Mormon Church are called the First Presidency. "The First Presidency has authority over all matters pertaining to the Church." ¹

"The next in order are the Twelve Apostles...They hold the same authority in all parts of the world that the First Presidency does at home...The twelve have a president...This presidency is obtained by seniority of age and ordination." ²

These fifteen men are followed by "the seventies". The "seventies" are groups of men whose groups also have a Presidency of seven men over their group, and these intermediate Presidents interface with the twelve apostles. ³

The structure looks like this in descending order:

1. The First Presidency (which consists of 1 President + 2 counselors)
2. The Quorum of the Twelve (which consists of apostles)
3. The Presidency of the Seventy (called members of the Presidency of the Seventy.
4. The First Quorum of the Seventy (members come from the different church districts)
5. The Second Quorum of the Seventy (members also come from the different church districts)

WHAT ARE THE TWO MORMON PRIESTHOODS & THEIR RELATIONSHIP TO THE HIERARCHY

There are two priesthoods the Aaronic and Melchizedek and their relationship to the hierarchy is described by President Joseph F. Smith,

"Ascending the scale of authority, the titles and callings of deacon, teacher, priest and bishop come within the purview of the Aaronic Priesthood; while those of elder, seventy, high priest, patriarch, apostle and president are offices and callings in the Melchizedek Priesthood, to which the Aaronic Priesthood is an appendage. A full equipment is thus shown for the government and conduct of the Church both spiritually and temporally." ⁴

Like the Watchtower Society the LDS church power structure is set up to govern its members totally in both spiritual and temporal affairs.

WHAT THE MORMON FIRST PRESIDENTS ARE

Various ex-Mormon Masons indicate that all of the Presidents, also called Prophets, of the LDS church have been Freemasons. Because this has come from several reliable sources, none of which can be named, it stands the test of being accurate.

This is why 33 degree Mason Norman Vincent Peale has always been good friends with the Mormon prophets. At the 85th birthday of current Mormon Prophet/President Spencer W.



BRIGHAM YOUNG WITH HIS
MASONIC PEN

Kimball (who is as mentioned also a Mason) Peale was the keynote speaker. Peale praised Kimball as a true prophet of Christ and a great man of God.⁵

The reader will be presented information concerning the ties between the LDS leadership and the CIA, the Rothschilds, and the New Age. Confidential sources also reveal that couriers have been used to carry commands directly to the LDS leadership from the center of power in England. Some of these courier routes are through UNESCO and INTELLIGENCE AGENCIES. Again because this came from different sources that were not in touch with each other, it must be considered reliable.

THE CONNECTION BETWEEN MASONRY & MORMONISM

Blanchard, 33 degree Mason in his book approved by the highest Masonic authorities, states that Mormonism and Masonry are legally the same institution. "The two institutions are morally and legally the same."⁵

Mervin B. Hogan, who is one of the best Masonic writers, when he was selected to be a Blue Friar in 1976, presented his paper "Mormonism and Freemasonry: The Illinois Episode." In discussing the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, he said, "It is evident to anyone who acquaints himself with this creed that there are no conflicts or incompatibilities whatsoever between the teachings, theology, and dogma of Mormonism and the philosophy, principles and tenets of universal Freemasonry...Surely with that simultaneous background, it must be readily acknowledged that Mormonism and Freemasonry are so intimately and inextricably interwoven and interrelated that the two can never be disassociated."⁶

A Mason within the Lodge can say what Hogan spoke and be commended, yet a non-Mason saying the similar things about the Mormon Church to a Baptist church watched Mason Baptists get up from the pews disgusted and leave in the middle of his talk.⁷

To quote only two Masons of the many who have noted the connections between Masonry and Mormonism:

"The general outline of the endowment ceremony, and the signs used therein, are closely connected with Masonry; and, in spite of Mormon denials, it is easily established that a certain amount of the early Masonry which was used freely in the Temple ceremony still survives."—Mason Stuart Martin, *The Mystery of Mormonism*. p.308.

"Not infrequently the question is asked, 'Does the Mormon church make use of the Masonic ritual in its Temple ceremonies?'...the reader will be left free to make his own deductions."—Past Grand Master S. H. Goodwin. (Goodwin then proceeds to mention many similarities between Masonry and Mormonism in his book *Mormonism and Masonry*.)

THE OBSERVABLE PHENOMENA

Because individuals that reveal information about the instructions that the Mormon leadership are taking from the New World Order are in the gravest danger, it is more sensible to discuss the observable phenomena. These phenomena are more or less public record, what must remain secret testimony shall.

WHO IS ORCHESTRATING THE MORMON CHURCH ACTIVITIES?

The answer is not as hidden as one might assume. The following are all observable phenomena, that did not take any cloak and dagger activity to learn. William Schnoebelen's books describe the connection between witchcraft and the Mormons. Talks with New Agers

reveals that they view the Mormons as co-workers in the work to enlighten the world with a "higher consciousness". Clearly there appears to be some kind of an arrangement of cooperation.

Again confidential sources indicate that the Mormon Temples are used by non-Mormons for witchcraft ceremonies. Such cooperation can only come from the authority of the First Presidency.

After writing the above paragraph early in 1991 from confidential sources about Satanism within the Mormon temples, a confirmation has come out in the form of a memo written by Glenn L. Pace, Second Counselor in the Presiding Bishopric of the LDS church. The memo is authentic, and the Mormon committee it refers to called "Strengthening Church Members Committee" did exist. The memo was only for use for the select inside the Mormon church, but the Utah Lighthouse Ministry got a copy and published it in their newsletter Salt Lake City Messenger (Nov. 1991). Basically, what Mormon General Authority Glenn Pace is warning about is that there is a Satanic conspiracy operating within the Mormon church. Pace interviewed 60 Mormons who had been abused in Satanic rituals. These 60 were all Mormons, the Satanists that had abused them in Satanic rituals were all Mormons, and the abuse had taken place in various places including Mormon churches, the Temples, and even while one was serving as a Mormon missionary. The Satanic abuse had occurred in the following places: Utah (37), Idaho(3), California (4), Mexico (2), other places (14), which indicates Satanism within Mormonism is very widespread. The perpetrators of the Satanic abuse came from such positions in the Mormon church as Young Women leaders, Young Men leaders, bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir. My sources indicate that Glenn Pace's memo is not reaching high enough. That Satanism goes clear to the top. If so then Pace's memo may have been leaked as damage control.

Pace's memo is well written. Unfortunately the Tanners who reprinted it are quite reluctant to admit that a Satanic conspiracy could exist, and have repeatedly shown they are either ignorant of how Satanism is operating or are trying to do damage control for the Mormon church. Some people who are trying to expose the extent that Satanism controls Mormonism feel the Tanners are trying to help the Mormon church.

Within recent years several outstanding events have given the public knowledge that Satanism is widespread within Mormonism, but somehow the lid continues to prevent it becoming public knowledge. In the Salt Lake Tribune, Jan. 13, 1988 was an article about a Mormon who had ritually abused his children and had been convicted. The case was in Provo, and the Tribune had run an article on Dec. 16, 1987 discussing the testimony of a therapist who allege that within one ward as many as 40 people had been ritually abused. The Jan. 13th issue had quoted a spokesperson for the Utah Psychiatric Association who said that mental-health professionals had identified several communities in Utah where groups were abusing children.

Other cases of child abuse by Mormons continue to occur. This author has personally known one perpetrator in Kansas and one in Oregon. From personal knowledge of the Mormon church it can be honestly stated there is little protection within the Mormon church against Satanism, and members who leaned that way that the Author has met, were never to his knowledge rebuked by the church or other members.

Pace's comments in the memo correctly stated that what he reports in his memo "are very minor infractions" compared to what the occult is doing in the Wasatch Utah area. He also correctly notes that the perpetrators are living dual lives, and many of them have temple recommends. Living dual lives is but standard operating procedure for Satanists.

THE BIGGER PICTURE

Only through a good grasp of the bigger picture does this cooperation become more visible. Chap. 3.3 discusses the role of the Rothschilds, who helped finance the Mormon church. Chapter 1.7 describes the B'nai B'rith, and its role as a cover for the Power's operations. The B'nai B'rith operates both as an intelligence front and as a conduit transmitting orders to various groups including the Mormon Church and the Masons. A visible result of this close cooperation can be seen in the following information concerning Utah's first "gentile" Governor.

LDS POLITICAL CONTROL

Many observers have noticed the political that the LDS Mormon Church has and exercises in Utah's politics.

"Of course, in Utah, political ambition and religious ambition were always closely allied. It was difficult to rise to prominent public office without the Church's backing. It was virtually impossible to do so against the Church's opposition. That was a fact of life in Utah that any good politician understood..."⁸

Even in modern times, even very recently, reports by non-Mormons, called "Gentiles" by the Mormons, continue to tell how much oppressive opposition, pressure, and control the Mormon Church and the Mormon people are exerting on their lives and on their churches in Utah. The oppressiveness has caused some to move.

The U.S. Congress went on record repeatedly condemning the Mormon Church control of Utah's politics. They declared they needed evidence of the separation of church and state in Utah. Congress dragged their feet in giving Utah statehood.

After statehood the complaints by "gentiles" in Utah continued. And so a charade, an act of deception was foisted on the American people, and most people relaxed, confident that Congress had taken care of the problem. How this was done will be discussed.

The Mormon Church after statehood continued to deny allegations of Church interference in the least in State matters. "The Church does not claim any such right...We disclaim the right to control the political action of the members."⁹

However, assemblies in LDS churches to discuss and advance the cause of a certain political party continued unrebuked by the Church's higher authorities.¹⁰

"Gentiles" did get placed in some of the State's positions, and this was "proof" to the outside world that the Mormon church had no influence on State politics.

However, the outside world did not have the perspective on things that this book gives. The outside world if they noticed a man like James William Cherry sitting on the Supreme Court of Utah would not likely see any connection between this 32 degree Freemason and his Unitarian Church which is involved with the New Age movement and the Mormon Church.¹¹ Is it surprising that we find so many of the "gentiles" in Utah, carrying out policies that the Mormon Church wants?

Joseph L. Rawlins, was portrayed by the Mormon Church as a Gentile, and to its church members as an apostate. This "apostate" is rather suspicious. Notice, that back when Polygamy was an issue between the American people and Congress and the Mormon Church that this apostate stood on the floor in Congress and denied that there was "one syllable of evidence" that Utah had practiced polygamy.¹²

In 1966, the LDS Church was still having to issue statements denying influence in Utah politics, yet even to this day the firm conviction remains with many "Gentiles" who live in Utah that this type of denial is not true. They notice the rumors that circulate through the LDS

Churches about which candidate the Church is in favor of. It is understandable how such rumors could be circulated with or without the Church's responsibility, so the LDS Church can not be blamed unless there are actually people who are able to state that the origins of some of these voting rumors are known by them to start with someone in the hierarchy.

In early Utah, at a time when political tension was high between Gentiles and Mormons in Utah, the election of the first "Gentile" Utah state governor helped to diffuse the tension. His name was Simon Bamberger.

Looking beyond the surface, it is noteworthy that none other than the most prolific Mormon writer who defended the Mormon religion, B.H. Roberts, nominated Simon Bamberger at the state Democratic convention.¹³

Simon Bamberger was a great man for the Mormon Church. He diffused tension, detracted attention from the Church's power, and dispelled the bad publicity of the image of LDS control in Utah. He also carried out a program in public office that was extremely pro-Mormon. He could get away with a pro-Mormon attitude because he wasn't Mormon. Gov. Bamberger opposed anything that opposed the Mormon Church, whether it was anti-Mormon information or anti-Mormon legislation. Simon Bamberger was a Freemason, and he was also a high ranking member of B'nai B'rith.¹⁴ He was Jewish and had recently immigrated from Germany.

THE PRIEURE DE SION & MORMONISM

According to the genealogies put out by the Mormon leadership, who happen to be all related, they are descendents of the Merovingian Dynasty. The Merovingian Dynasty is supposedly the House of David and the blood line through which the new Christ is to come.

Merovee was the first Merovingian king. His son's Clovis I was the second Merovingian king. The tomb of Clovis I contained hundreds of small miniature solid gold bees. The bee was the Merovingian symbol. The Merovingian bloodline went into the Hapsburgs. When Napoleon married the Hapsburg Marie Louise they had sown onto their coronation robes the Merovingian gold bees.

The bee is the state symbol of Utah, and a widely used Mormon symbol, such as with their Deseret Industries.

The Mormon Church leadership ties in very tightly with the New World Order and may very well play a significant leadership role.

THE CIA, FBI CONNECTIONS

The CIA and FBI have many ties to the Mormon Church. This is well known in Utah, because these agencies do so much recruiting in Utah. The CIA and FBI also besides having many Mormon agents, have a high percent of Masons within their ranks.

For instance, the participation of the Robert R. Mullen Co., which is the company which handles the Mormon church's international public relations, is a CIA front.¹⁵ According to testimony before Congress, some of the planning for the Watergate burglary took place in Mullen Co.'s offices, and members of its staff knew ahead of time of the breakin.¹⁶

The book Mormon Spies, Hughes And the CIA investigates the close connections and collaborations between the LDS Church and the CIA.¹⁷

History is full of examples of LDS spying activities. The Tanner's book Unmasking A Mormon Spy The Story of Stan Fields provides an example.

The Mormon Church is very similar to the Masonic Lodge in the way it exercises its authority. The Mormon Church gives its members plenty of latitude for freedom of belief, while exercising strong dictatorial authority over its people. An example of this is that while Mormons have the freedom to visit New Age churches, which this Author has witnessed first hand, and while Mormons work for New Age religious groups, the Mormon Church hierarchy maintains a Big Brother vigilance over their own. One source stated that plans had been made to tap and listen to all the Missionary phones within the Portland area. Whether the plans have actually been implemented or not, it shows the mentality of control and power within the hierarchy. It is not by accident then, that Mormons have the freedom to attend New Age seminars.¹⁸

THE MORMONS & THE CHURCH OF SCIENTOLOGY

For a while, this Author shared an apartment with a Mormon friend. He was much older than this Author, in the neighborhood of 42. He was in good standing with the LDS Church. It was only natural then, when he became unemployed for him to go to the Mormon church's employment service. There, employment specialists, seek to match their clients skills with their job contacts. Many of their job contacts are from LDS members. After visiting the Mormon employment service, this man went to the Church of Scientology, and after an interview was hired onto Hubbard's Church of Scientology staff.

This Author was surprised that an LDS member in good standing would work for the headquarters of a New Age cult. Mormon friends of this man found nothing alarming in the least that he worked for the Church of Scientology.

Is the Church of Scientology a religion? According to their own literature (which at some times says no) they are. To quote one of their pieces of literature, "Is Scientology a religion? Yes! Scientology is a religion in the truest sense of the word...The church of Scientology's purpose is to help the individual lead a happier life, and so there is nothing in Scientology principles to conflict with other religious beliefs." "The Church of Scientology is non-denominational. One can be a Scientologist and also a member of any religious group. There are Catholics, Protestants, members of the Jewish faith and most any other religion who are also active Scientologists."¹⁹

The Church of Scientology kept asking him to volunteer vast amounts of time, and he was lucky to get peanuts in compensation for his hard work, so after several months he quit. He quit because of the lack of pay, not because of religious scruples.

THE MORMONS & THE UNIFICATION CHURCH

W. Cleon Skousen, an ex-FBI agent and former Salt Lake City Chief of Police, is in charge of the Freeman Institute of the Mormon Church.²⁰ The name Freeman Institute even echoes the name given past Masonic magazines and newspapers. The Freeman Institute was established ostensibly to rescue the U.S. Constitution. Interestingly, close examination of Mormon doctrine, reveals the Church plans to supplant the U.S. Constitution with their own in the long run.²⁰¹ Somewhat akin to the fox guarding the chicken house. Anyway, under the guise of fighting communism the Mormons and Moonies have been working together. Things are coming together now and such type of covers will not long be needed.

For those who are familiar with Rev. Moon's claim to be Jesus Christ,²¹ and the Moonies' belief that they will install their man as the world's future ruler, it seems that the Mormons and Moonies are strange bedfellows. How can the Mormons and Moonies work together when they

both claim the same thing for their own respective group? Shouldn't the Moony threat to take over the world be as serious as a Communist takeover to the Mormons?

When the Unification Church was taken to court by the IRS, the Mormon Church along with the ACLU, the Unitarian-Universalist Church, the National Churches of Christ, the American Baptists, the African Methodist Epis. Church, and the Freeman Institute supported the Unification Church's position. The Mormon church only gave amici curiae support, in contrast to the some of these groups which participated even more.²²

W. Cleon Skousen has worked in close cooperation with Rev. Moon's CAUSA organization, and he and other members of the Freeman Institute would participate in CAUSA conferences. The Moonies' CAUSA organization has declared, "We affirm that the the God of Judaism, Catholicism, Protestantism, the Mormons, the Unification Church and the God of all religions are one and the same."²³ (emphasis added)

After all the self-proclaimed Christ Sun Myung Moon's pretensions to fight Communism, Moon went to Moscow and declared that Russia was to "play a major role in the plan of God to construct a world of peace."²⁴ Panda, a business which is headed by Moon's closest associates and chief lieutenant, is investing \$1 billion in a major automobile plant in Red China to produce cars (the Chinese version of the Chevrolet Chevette) that will be sold to the United States.²⁵ Moon advocates the Internationalist's line for Global Free Trade.

Rev. Moon, who like Joseph Smith, claims to have been visited by angels and Jesus and given the mission to "restore" Christianity. This restoration is to start in the United States and then eventually spread world-wide. And similar also to the Mormon Church is the emphasis on authority and money.

Rev. Moon's church is a good example of how a synthetic religion can be created from scratch, using state of the art mind control, and other religious manipulations. Members are locked into fund-raising and are programmed to fear outsiders. They are told their children are sinless. Rev. Moon and his wife claim to be the first perfect sinless people.

"After World War II, the Rockefellers had secretly acquired substantial holdings in Japan and wanted to see them develop."²⁶

Chase Manhattan (the Rockefeller's bank) was named the lead banker to the South Korean government and acquired Moon's business. The U.S. military government installed the chiefs of South Korean according to Chase Manhattan's advisors. In Oct. 1962 the Korean Central Intelligence Agency (KCIA) an extension of the CIA sent their KCIA chief Kim to meet with his U.S. counterparts. He met CIA director Jone McCone and Lt. Gen. Carroll, head of the Defence Intelligence Agency. Along with Kim was Moon. The most important meeting Kim and Moon had on that trip was with Nelson and David Rockefeller. Both Moon and Nelson hit it off well immediately because both wanted to see a One-World-Government. The Japanese sector of the Rockefeller empire began to covertly finance Moon. The purpose of Rev. Moon's religious anti-communist crusade was to neutralize the patriotic conservative forces opposing the Rockefellers' dream of a New World Order.

A lawyer who worked for the Rockefellers and who confidentially talked said, "David and Nelson Rockefeller were fanatical globalists, and so is Moon. His Unification Church aims to bring Christianity under the same internationalist rule the Rockefellers planned to clamp on the world's nations. Moreover, to reach this goal, the Chase Manhattan crowd had to penetrate and neutralize the patriotic forces of the so-called Republican right wing. If you look closely, that's just what Moon has accomplished."

Sun Myung Moon's Washington Times, the only newspaper Ronald Reagan said he read daily, makes light of The Spotlight's interest in the Bilderberger. Moon's paper would like people to believe that their meetings are simply weekend picnics for businessmen and diplomats.²⁷

Moon promotes globalism within his church by fixing the marriages for all his adherents, and these marriages often mix different nationalities and cultures together. This is further enhanced by sending different nationalities to other lands to work and the communal living situations that the Moonies live in.

W. Cleon Skousen's anti-communist crusade and his book against communism is a joke. He gives the readers of his book no historical perspective of what has really happened. He gives no hint that Communism and Mormonism were both started by Masons. He gives no hint that the Mormon Church practiced Communism before the Communists. When the Mormon Church's communism failed, the church moved into capitalism. This shift happened toward the end of the 19th century. The Mormon Apostle Canon said in reference to Mormonism, "One of the most promising modern experiments in communism has been frustrated and brought to ruin."²⁸

Kuhn, Loeb & Co. which financed the Mormon church in 1898,²⁹ is also known to have financed the Bolshevik Revolution with \$20 million dollars. (In 1918 and 1922, the Reds repaid in gold, 600 million rubles in gold was transferred from Russia to Kuhn, Loeb, and Co.)³⁰

Brigham Young described the Mormon leaderships real attitude toward democracy. He said, "Every government lays the foundation of its own downfall when it permits what are called democratic elections."³¹ The Mormon Church went into capitalism like Socialist Russia is doing today—not out a change in doctrine, but because communism failed to work. Individual Mormons still believe that in the future communism will work under the Mormons.³² When the New Jerusalem is established it will be under "The Law of Consecration" or as the Mormon scholar on Prophecy Crowther puts it, "...this [New Jerusalem] will be carried out under the communal living system known in the Church as the United Order or the Law of Consecration."³³ Russian Communism has been consistently portrayed as an enemy by the Mormons and Masons since the 1920s. This pattern of creating two opposing forces such as the Anti-Communists (the FBI, Mormons, Church of Scientology, and Scottish Rite) and the Communists (leftist Labor Unions, Socialists, Russians, Chinese), has been the masterful outworking of the One-World-Power's belief in Hegelian Philosophy. By controlling both sides, the One-World-Power expects to control the outcome, and to be able to direct people's hate and energy as it wills. See note 30 for further study on how Masons and Communists use Hegelian philosophy.

THE MORMON CHURCH & THE NEW AGE MOVEMENT

Aren't the New Age Movement's beliefs different than Mormon beliefs? Yes and No. An examination of the listings in the National New Age Yellow Pages shows what the New Age movement entails. It includes the following:

Healing, Astrology, Health foods, Channeling, crystals and gemstones, dreams and revelations, divining, Hinduism and polytheistic beliefs, magic and the occult, and Godhead for aspirants.

Mormonism contains all these elements. The same type of path to godhead that the New Age packages and sells is promised by the Mormon Church.

This helps explain the repeated little connections one sees between New Agers and Mormons. Some examples are:

1. A New Agy type Mormon Fireside where Networking Techniques were taught.³⁴ While "networking" itself is a legitimate concept, it is also possible to trace some Networking ideas back to New Age sources.
2. William J. Schnoebelen in his book Mormonism's Temple of Doom reports how he was a Druidic witch. His witchcraft mentor was head of all the Druidic witches in North America. This head Druidic witch told him that the highest form of witchcraft practiced in North America was practiced in the Mormon temple ceremonies. Schnoebelen joined the LDS church to receive a deeper occult experience.³⁵

WITCHCRAFT NOT A RECENT INNOVATION FOR MORMONS

A number of people have been seriously bent out of shape by Schnoebelen's mild exposes of witchcraft and Mormonism. It seems people want to ignore the obvious. What? How is it so obvious that witchcraft is within Mormonism?

An examination of Mormonism from the start reveals that it has always been heavy into Magic.

Five of Peter Whitmer, Sr.'s sons and his son-in-law Hiram Page (named after Hiram Abiff) became the witnesses to the Book of Mormon. Their family were Perm. Dutch from Lancaster Co., Pa. and lived near the Rosicrucians and the Ephrata Commune with its occultism. Obviously some of it rubbed off, because the Whitmer family was into Magic.

The original three witnesses to the Book of Mormon were all involved in magic prior to Smith's revelation.(This information comes from Mormon sources.)³⁶

Of the next 8 witnesses, five are known to have been into Magic.

It appears that "at least two-thirds of Mormonism's first 12 Apostles may have had some affinity to magic."³⁷

Most of Mormonism's early converts were not only connected with magic but religious seekers who were frustrated with the standard denominations. Up to 1837 34.4 percent of Mormon converts were people who had not been affiliated with organized religion.³⁸

With the death of Orson Pratt in 1881, the Quorum of 12 Apostles no longer had any of the original Mormon apostles who publicly endorsed magic practices, and a dramatic public shift in attitudes toward public magic occurred. Magic continued but only in the shadows. As has been documented by Schnoebelen, the Mormon temple ceremonies are white magic. It wasn't until this Author learned that one can practice magic without knowing it, and when I learned what Magic is, that it became quite clear that the Temple ceremonies are magic.

Where magic, such as seer stone divination, was widespread among early Mormonism, such practices became rare in the twentieth century. Mormon scholar Quinn mentions an LDS mission president in the 1940's who still practiced magic. Astrology, which had been popular among 19th century Mormons, fell into disuse.³⁹ Contrast this with the early LDS Deseret News, edited by the second counselor in the LDS First Presidency, which carried an astrological table in its first issue.

The use of Astrology among the Mormons goes back to the Order or Fraternity (called by outsiders the Fraternity of Rodmen). Mormon William W. Phelps, whose family is linked to the Fraternity, published an almanac in 1863 which refers to the LDS use of astrology and the to prophecies. "The moon's days in the signs of the Zodiac are also given near enough for the general reader." His 1865 Deseret Almanac also had Zodiac information.

Many Mormons have enjoyed the practice of the Mormon religion, but felt very disturbed by the Temple ceremonies. Many are so disturbed they never return after their first experience. They have good reason to be disturbed.

Notes

1. John Taylor. *Millennial Star* 13:337-338, Nov. 15, 1851
2. *ibid*
3. *ibid*
4. Joseph F. Smith. *Millennial Star*. 67:628, Sept. 1905
- 4a. Hunt and McMahon. *The Seduction of Christianity*, p.68
5. *Scottish Rite Masonry*, Vol. II, p. 373
6. Roberts, *Freemasonry In American History*, pp. 243-44
7. As related to Author by a Christian ministry
8. Naifeh, Steven and Gregory White Smith. *The Mormon Murders*. NY: New American Library, 1988, pp. 336-337. It may be argued that these authors aren't the top authorities on Mormonism. But there are many other qualified observers who have said similar things, this quote was simply easy to find.
9. *The National Cyclopaedia of American Biography*, Vol. 39, N.Y: James T. White & Co., 1949, p.13
10. *The Herald* (newspaper) Oct. 22, 1892 cf. Frank J. Cannon's book.
11. *The National Cyclopaedia of American Biography*, Vol. 39, p. 13. His Masonic membership is mentioned in 10,000 Famous Freemasons.
12. *Deseret News*, Dec. 19, 1893
13. Taylor, Samuel W. *Rocky Mountain Empire The Later-Day Saints Today*. N.Y.: Macmillan Pub. Co., Inc., 1978, p. 115
14. *The National Cyclopaedia of American Biography*, Vol. 20, p. 49. He is also mentioned in the book 10,000 Famous Freemasons.
15. Tanner, Gerald and Sandra. *Mormon Spies, Hughes and the CIA*. Salt Lake City: Utah Lighthouse Ministry, 1978, esp. pp. 12-4, but the whole book relates to the topic.
16. *ibid.*, p.1 and other pages
17. Tanner, Gerald and Sandra, *op. cit.*
18. witnessed by Author
19. Church of Scientology brochure
20. various sources—common knowledge
- 20a. Various LDS statements document this. As a starting point on studying Mormon plans and prophecy for the future read the respected Mormon historian Duane Crowther concerning the coming New Age Millenium etc. in his book *Prophecy Key to the Future*. The H.I.S. Ministries International, P.O. Box 21918, Salt Lake City, has put out a tract "The Mormon Plan for America" which outlines the coming Theocratic world government the Mormons expect.
21. Rev. Moon's claim are widely known. For primary documentation is Ken Sudo's *120-Day Training Manual*, pp. 152, 160
22. Hansen, George. *To Harass Our People, The IRS and Government Abuse of Power*, pp. SS44-SS46.
23. Col. Bo Hi Pak, Opening Address, Sixth CAUSA Conference, held at the Key Bridge Marriot Hotel, Arlington, VA, Nov. 17-20, 1983—copy of speech given to delegates.
24. *The Orange County Register*, Apr. 15, 1990, p. G4

25. art. "Auto Deal Made With Red China" Spotlight (Jan. 1990) p. 3.
26. Spotlight (Jan. 1990) p. 5 quoting Dr. Gunnar Gorglid, the Swedish economist who is a UN consultant on Asian affairs.
27. Spotlight (Sept. 9, 1990) p. A-4.
28. Taylor, op. cit., p.134
29. ibid.,p.66
30. W. Cleon Skousen, The Naked Communist, Salt Lake City, Ensing Pub. Co., 1958, p. 12
31. Young, Brigham. Journal of Discourses, 14:93
32. interviews with various Mormons
33. Crowther, Duane. Prophecy Key to the Future, p. 91 cf. Journal of Discourses, 21:150-53.
34. from Author's own experience
35. Schoebelen, William J. and James R. Spenser. Mormonism's Temple of Doom. Idaho Falls, ID: Triple J. Pub., 1987, p. 22
36. Quinn, Early Mormonism and the Magic World View, (1987), p. 194
37. ibid, p.195
38. Yorgason, 1974, p. 47 as quoted by Quinn, op. cit. p. 195
39. Quinn, op. cit, p.217

THE REORGANIZED LATER-DAY SAINTS

The Reorganized Church of Later-Day Saints is the second largest Mormon denomination. The members of this Church view the Book of Mormon as scripture, and are led by a prophet, but are in practice different than the LDS church.

A NEW TOWER OF BABEL

The design of the long awaited RLDS Temple, built on the site of the world's future Millennial capital was the responsibility of the First Presidency and the Presiding Bishopric.¹ Some people were alarmed when the long awaited RLDS temple in Independence, MO was planned with a spiral design similar to the famed Tower of Babel. Scholars have long viewed the spiral Babylonian Ziggurats to have been the design of the first Tower of Babel, "the identification of the tower of Babel with one such ziggurat seems inescapable."²

The RLDS prophet Wallace B. Smith said, "The design gives the impression of seeking to link that which is earthbound with the creator who is beyond our reach."³ It is "a symbol of our vision of Zion."⁴

According to RLDS sources, this \$60 million temple will not be used for temple ceremonies like the LDS temples. If this information is accurate, it would mean that the Masonic-like temple ceremonies like the LDS church's and the top secret witchcraft meetings in the LDS temples would not be take place in the RLDS temple. The public stance of the RLDS church is that its temple will not be used for secret ceremonies.

THE RLDS GOVERNMENT

The government of the RLDS Mormon Church has been described as Theocratic or Theocratic Democracy. Although the RLDS prophets have all been lineal descendents of Joseph Smith, Jr. and his son Joseph Smith III, there has always been an effort toward democratic processes within this denomination.

THE FIRST RLDS PROPHET

The first prophet of the RLDS church was the son of Joseph Smith, Jr. named Joseph Smith III.

Joseph Smith III had a style of leadership much different than his father's. He also was a leader, but his ideas took the RLDS church in a path that seemed more like the mainstream Christian denominations. The RLDS church initially carried out an active missionary program to recruit LDS members over to their organization. It was believed that the credentials of authority of their organization which were superior to the LDS would draw Mormons in Utah into their organization. Because the RLDS church was opposed to polygamy (while the LDS church practiced it), and was opposed to other unscriptural practices that the LDS church practiced, many non-Mormons and Christians have cooperated with them. Likewise, the cordial relationship between Christians and members of the RLDS church continue. For instance, a R.L.D. Saint works with Saints Alive, a Christian ministry to Mormons and Masons.

Joseph Smith III was initially interested in Spiritism, but gave it up, before he became the RLDS prophet.

"Smith took part in the seances in Nauvoo for some time, but by at least 1852 his interest in Spiritism began to wane. Two significant events turned him against the cult and in so doing, may have paved the way for his eventual return to a form of Mormonism."⁵

Joseph Smith III spoke of his rejection of spiritism, "I feel it is not a part of the divine plan to allow spirits to communicate with mortals, and I can scarcely see how we can have tangible intercourse with departed spirits..."⁶

Since Joseph Smith, III, the leadership of the RLDS church has been passed down the line of his decendents. (See appendix for list.)

THE RLDS CHURCH IS OPEN TO THE OCCULT & SECRET SOCIETIES

Although Joseph Smith III sincerely rejected spiritism, the RLDS church itself has never taken a stand against the Masons or other occultic powers. That pattern was established by the General Conference Resolution 175 in 1874.⁷ Joseph Smith III said, "If they [church members] choose to belong to the Masons, or Odd Fellows, or any other secret organization, they are at liberty to do so as far as the church is concerned."⁸

According to various Mason historians, many of the RLDS members have been Masons. The Mason Haywood states, "After the Mormons split, the mother group remained in Illinois, and later made its capital in Independence, Mo.; many of its members have been Masons ever since."⁹

Joseph Smith III's successor reaffirmed the church's open attitude toward Freemasonry when he rebuked in 1906 the editor of the Saints Herald for an editorial the editor had written. The editorial is very revealing in itself. It said, "that members of the United States Senate who were members of the Masonic Order might feel sympathetic toward Mr. Smoot [an LDS senator under investigation] in regards to the secret oaths by which he was said to be bound to the Mormon hierarchy, since they themselves took such oaths on becoming Masons."¹⁰ (Emphasis added.) This comment helps substantiate the Masonic references which state that legally and morally the Masonic Lodge and the LDS church are the same. Here the editor of the Saints Herald. Leon A. Gould, is equating the oaths of the Mormon hierarchy and the Masonic Lodge's oaths.

While the RLDS church gives some good advice against the occult to its members such as an article in the Saints Herald entitled "Magic and Religion",¹¹ it has always given members the latitude to explore and participate in such activity. This has been an open door to subversion by the Masons and the New Age. It appears that the lack of safeguards has indeed permitted the

RLDS church leaders to shift their denomination in the direction of participating with the One-World-Religion that is has been established.

PARTICIPATION IN THE ONE-WORLD-RELIGION

There has been a definite shift in the RLDS church toward the New Age. It has joined the World Council of Churches, and other such activities. 19th century Masonic plans had goals to introduce feminism and abortion. In the 1970s the RLDS church came out in favor of these items and gave its support to the pro-New Age group NOW, the liberal feminist National Organization for Women.¹² The RLDS church has begun participating in such things as an international organization "Church Women United" at the United Nations.¹³

SMITH'S DAUGHTER

Wallace B. Smith has no male successor, and there is speculation that one of his daughters will take the helm once he passes on. If this would happen, it would seem to insure that the RLDS church will move even closer to a New Age stance.

NOTES

1. The Temple Ensign of Peace. RLDS brochure, Independence, Mo. (printed in the '80s)
2. Gardner, Joseph L.,ed. Reader's Digest Atlas of the Bible. NY: Reader's Digest Assoc.,Inc, 1981, p.11
3. Saints Herald, Oct. 1988
4. The Temple Ensign of Peace, op cit.
5. Launius, Roger D. Joseph Smith III, Pragmatic Prophet. Chicago, IL: University of Illinois Press, 1988, p. 62.
6. *ibid.*, p. 63-64.
7. General Conference Resolution #175, 1875 (printed by the RLDS church)
8. Plaintiff's Abstract, p. 495. Cf. Saints Herald 39:115-6, 455.
9. Roberts, Freemasonry in American History, p. 254.
10. Saints Herald. Feb. 14, 1906
11. The advice given is to encourage readers to question the value of magic on the basis of "who or what can truly give us security in this life... and who or what will be the 'Lord of our life.'" "Magic and Religion" art. in Saints Herald. Jan. 1987, p.24.
12. Marrs, Texe. Texe Marrs Book of New Age Cults & Religions. Austin, TX.: Living Truth Pub., 1990, p. 278.
13. Saints Herald, Jan. 15, 1985.